#### In the Religious World

What the Church Folks Are Thinking About and Doing. Religious News From Everywhere.

"For as in Adam all die, even so in Christ shail all be made allve."—Cor. 15:22

BY WILLIAM T. ELLIS.

In the daily newspaper, as clearly as in the old Genesis narrative, we read the tragic story of the fall of man. Some sin is usually the day's "big news." Most of the "extras" that newsboys cry are stories of human inquity. The truth of man's fall is daily proved before the eyes of everybody who lives with his fellows. No sincore-minded person will quibble about the patent fact than man, who was made to walk upright, is apt to stumble and fall and even to grovel. The fall of Adam—whether Adam be regarded as an individual or a prototype of the race—is one of the points about which scientists and theologians may split hairs, but which the pain man of common sense sees to be really self-evident.

It is not a pretty subject. Some sensitive persons would eliminate the record of all crime from the newspapers. They would expurgate the serpent from Genesis. They would have their failing that has followed in its walk, inasmuch as it was laid the world of sinning that has followed in its wake, inasmuch as it was laid they want to be lived in the first sin was close kin to the record of all crime from the newspapers. They would expurgate the serpent from Genesis. They would have their faily path scented with rose water. To their taste it is better to rapsodise over the nobility and dignity and godlines of human nature; and they wax poetical about the glory of manhood. All of which is well enough in its place, but, if we would prove our fitness to live in a world of flesh and blood men and women, we must be willing to face things as they are. And one of the potent, far-reaching and everywhere-present facts of life is the depravity of human nature.

An Unexpurgated Book.

This big book which tells the world the most of what it knows concerning human nature, right here and now, as a minulate of earth, as she has excepted as better than God's who they impore that the could have improved things. The subtle insination which ev

ter. When a young man once gives habitation in his imagination to evil thoughts, he is straightway in direct danger of moral collapse. When Eve began to hold a spicy conversation with the serpent, she put the moral welfare of humanity in isonandy. It is always of humanity in jeopardy. It is always a mistake, and only a mistake, to dally with temptation or to argue with the devil. Eve had dishonored Jehovah in her mind before she dishonored him

by her deed.

No such gross or material thing as eating the luscious and beautiful fruit of a certain prohibited tree constituted the fall. The real temptation, of which this act was but an outward expression, was spiritual, being nothing less than the temptation to disbelieve God's word and to doubt his goodness.

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Cures all stomach, bowel, bladder and kidney troubles, purifies the clood, removes worms and restores the nervous system.

Price 500

#### KORAK OIL

Cures rheumatism, sore throat, removes corns and bunions, stops all pain in man andbeast.

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Wholesale Distributors. SPECIAL NOTICE-These Remedies are sold only by druggists. No agents are employed anywhere in Kansas. If such appear they are im-

An Unexpurgated Book.

This big book which tells the world the most of what it knows concerning human nature, right here and now, as well as concerning the diviner state toward which the race is looking, has the faculty of bringing men face to face with the great actualities. It does not gloss over realities, nor blink facts. It is on every page true to truth. Sin is a factor in human existence, as old as the Garden of Eden, as new as the crime of the latest thieving bank official who cloaks his evil deeds under the garb of religion.

Thus early in the fair story of the first paradise, we find the tempter; and the serverise of self-sovereignty and all his sons may hold title to happiness and purity only on the same terms. It is an old delusion, dear to immature minds, that in more favorable circumscass is not a matter of environment. The monks of old who thought to each of us is to blame for his own sinning. Every attempt to place the real configuration of the latest theory of the strain in the standing up manfully and growing popularity, down to the present day, and so presisted, in growing popularity, down to the present day, and seknowle the present day, and the real culprit in particular, fends off blame by lagenders. Persons who are really stupid at every other art show themself, so we should be in the articular, fends off blame by lagenders, and purity only on the same terms. It is an old delusion, dear to immature minds, that in more favorable circumscances than the present they could be inconcence he gained a conscience, had driven him (when man lost his answer terms. It is an old delusion, dear to immature minds, that in more favorable circumscances in not a matter of environment. The monks of old who thought to each of us is to blame for his own sinning. Every attempt to place the resulting and a good courage, and the underly of each the provided t

ness is not a matter of environment. The monks of old who thought to escape temptation by fleeing to desert caves found that the tempter went with them, in unabated power, to the remotest fastnesses of the wilderness. Temptation existed in Eden, and it exists everywhere else.

After all, temptation is the test of character, and a necessary test. The tree of knowledge is God's tribute to man. It is a recognition of the divine in the human. Without it, in a state of perfect security from evil, the parents of the race could never have achieved their possibilities. Soft circumstances make soft spirits; a hard lot makes hardy lives. In a serpentless Eden, without a prohibited tree, man would have acquired no kingly characteristies; his goodness would have been worth nothing. There must be a tree from which by the exercise of his own will and by his own selfcontrol man will abstain from eating. It is not the boy who is reared with his hand forever in the nurse's hand, and who is kept away from all places of dirt and danger, who grows up into strong, self-reliant manhood. There must be temptation before there can be character. Resistance to evil is the very warp of goodness.

Dallying With Danger.

The instant a bank clerk begins to consider how easy it would be for him to "borrow" bank funds in order to "play the races," he steps out to the brink of the precipice of moral disaster. When a young man once gives "play the races," he steps out to the brink of the precipice of moral disaster. When a young man once gives habitation in his imagination to evil thoughts, he is straightway in direct danger of moral collapse. When Eve began to hold a spicy conversation with in a selfish and rapacious world—all these, and many other effects of human sin, have made the labor that would have been man's happiness in his innocence, and so often is his happiness in the same time a piness now, to be at the same time a

In all this gloomy story there is one ray of light; man went out from the Garden of Eden with a candle of hope in his hand. To the serpent God said in court on a charge of giving illegal and the shamed and crushed man and woman lifted up their heads at the word—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." One has only to look around at the outeropping sin on every side to realize that

ping sin on every side to realize that the latter part of this prophecy is true. The fangs of the old serpent have been buried deeply in the heel of mankind. On the other hand, the seed of the woman is surely crushing the serpent's head. Ever since that first signal vic-tory in the Garden evil has been for tory in the Garden, evil has been fac-ing ultimate defeat. This article is being written on the other side of the earth from where it will be read, and earth from where it will be read, and I can testify that there is a slow, steady and visible increase of the reign of the woman's Son, whose reign is righteousness, over the nations of the earth. In spite of ill discouragements and setbacks, the truth of God is overcoming the evil one. Old Satan's sway has been wonderfully complete in many places, but it is assuredly being broken. The world is growing better, and the second Adam is restoring all that was lost by the first. that was lost by the first

Victor or Vanquished-Which? Terse Comments on the Uniform Prayer-meeting Topic of the Young People's Societies.

BY WILLIAM T. ELLIS.

The Christian life is a fight. Until the last intrenchment of Satan has been taken the disciples of Christ must fight. Christians are called, not to a life of luxury or comfort or idleness; nor yet to life of inactive adoration and praise, but to hot, flerce and unending warfare. Whoever will not fight cannot be a follower of Christ, who has provided no other way through this world for his friends than the way of conflict with the forces of darkness. To be a Christian is to be a soldier.

Even the best armor needs a good soldier within it. God has fully panoplied us for war; we are fitted out for victorious fighting. But even He can-

not without our help make us good soldiers. It is the man behind the gun, or behind the sword, that wins battles. All the armor in this world cannot make a good soldier out of a coward. God's part has been perfectly done, now on us depends the issue.

Fight like a good soldier, and if thou sometimes fail through frailty, take again greater strength than before trusting in my more abundant grace.—Thomas a Kempis.

We cannot fight the good fight in any earth-forged armor.

When the fight begins within himself A man's worth something.

A man's worth something.

Robert Browning.

Earth is for work, heaven for wages; this life for the battle, another for the crown; time for employment, eternity for enjoyment.—Guthric.

O, Thou for whom the strife was strong.
Thou who hast sung the conqueror's song.
Uphold me through the holy war,

Make me a smiling conqueror.

—Thomas H. Gill.

\* \* \*

O friend, never strike sail to a fear! Come into port greatly, or sail with God the seas.—Emerson.

Cowardice and indolence are fond of masquerading as meekness and peaceableness. Some Christians escape nighting by running away. They sac-rifice the priceless privilege of bearing witness against evil because they are witness against evil because they are not brave enough to give or receive blows. Let us not call this gentleness or patience, for it is nothing less than cowardice. Every true soldier of Christ finds himself in frequent opposition to people and forces; to that end is he come into the world.

Our only victory over temptations is through persisting courage and an in-domitable cheerfulness.—Paber.

Then welcome each rebuff
That turns earth's smoothness rough,
Each sling that bids not sit, nor
stand, but go!
Strive and hold cheap the strain;

Be strong, and of a good courage, fear not, nor be afraid of them; for the Lord thy God, he is it that doth go with thee; he will not fail thee, nor forsake thee.

Strength is proved by standing as

the courageous Christ. Amen.

NEWS AND NOTES.

A Y. M. C. A. organization is carried on by fifty theological seminaries in this country.

There are, at the present time, sixtynine volunteers for missionary service on the foreign field in Oberlin college. An archdeacon of the Church of

England claims that he has discovered that many of his fashionable worship-pers cannot repeat the Lord's Prayer. Joseph F. Smith, the head of the

It is stated upon reliable authority that our own government and the government at London have undertaken "Tis a great spirit and a busy heart;

of the Protestant church which Roman Catholics covet.

Mr. William Shaw, who for many years has been treasurer of the United Society of Christian Endeavor, has re-signed that position to become General Secretary of the same organization.

A Catholic university in Tokyo, to be controlled by American Jesuits, is soon to be established by the Vati-can. This was one of the matters en-trusted to Bishop O'Connell, who was sent to Japan last year by the Pope.

The Brotherhood, the new organization of the Presbyterian church which has recently completed its first year a successful convention at dianapolis, is in future to be governed

#### Avoid **Appendicitis**

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(Signed) MISS MADELINE CLUTTER. No. 3953 Michigan Ave., Flat 210,

The immense popularity of Newbro's Herpicide, particularly among the Better class, is due to the fact that it never disappoints. It does all and more than is claimed for if,

Its delightful fragrance, perfect clearness and freedom from grease or oil, appeal to the discriminating, and its cleansing, refreshing and health-living effect upon the scalp is immediately

Herpicide makes the hair light and fluffy and gives it a

Extraordinarily long hair is a gift of Nature that relatively few possess, but not many would complain if they could save Nature's head covering in its original beauty and luxuriance.

The dandruff germ is the greatest enemy of abundant hair. This is on account of the highly contagious nature of dandruff, which makes it almost impossible to escape the disease without the occasional use of a germ destroying

Newbro's Herpicide is the ORIGINAL remedy that "kills the dandruff germ:" It promptly eradicates dandruff, stops falling hair and (except in chronic baldness) restores the hair to its former health and activity. Herpicide stops itching of the scalp almost instantly.

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Two Sizes-50c and \$1.00.

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Life is big and demands big ventures.—Tomkins. Did we in our strength coufide Our striving would be losing. -Luther

Hunger, thirst of body or spirit, strangerhood, nakedness, sickness, some kind of bondage or danger or distress—these are your opportunities.— Huntingdon.

What can God give you whose hands are filled with other things? He wishes to bestow upon you His gifts and does not see where He can put them. -Augustine.

Courage does not consist in the ab-sence of fear, but in the subjugation of fear.-Cardinal Manning.

round of blood;
Tis a great spirit and a busy heart;
The coward and the small in sor
scarce do live.

Balley. . . .

Archbishop Ireland, speaking for the Roman Catholic church, says that the Y. M. C. A. is the only organization of the Protestant church which Roman Catholics covet.

To vindicate himself under God's heaven as a God-made man the poorest son of Adam dimly longs; show the protestant church which Roman Catholics covet.

RELIGIOUS THOUGHT. Gems Gleaned From the Teachings of

All Denominations, God gives the secrets of life only to

Though the social current runs for the most part clear, there is froth upon its surface and sediment beneath it, and it is difficult to say which constitutes the greater peril, the social froth at the top or the social sediment at the bottom.—Rev. Dr. Daniel Russell, Presbyterian, Pittsburg.

AN OPEN DOOR CHURCH.
A church cannot be conducted like club. The club has its place, but its rules are not for the church, and when a church attempts to regulate its mem-bership and attendance by the rules in force in clubs it defeats itself and ceases to serve its founder. A church has no right to consider a man's purse, the street he lives on or who his father was. Every really Christian church is an open door church.—Rev. A. Eugene Bartlett, Universalist, Chicago.

as despair. Whatever of attainment the past has won for us must be the of better things to come, for growth is the law of life. No man is good today until he is better than he was yesterday. No wasting time with vain re-grets. No satisfaction with the second best for us before whom stands the Christ in his peerless manhood. Let us follow him to life's end and crown. Let nothing in the past cheat us out of his riches or swerve us from his high aim. We have nothing to do with yes-terday but to get a sunlit tomorrow out of it.—Rev. Milton S. Littlefield, Presbyterian, New York.

THE LOVE OF NEIGHBOR. Love is the motor that drives every human life, and the individual wil those who are prepared to receive them.—Rev. J. S. Thompson, Independent.

WHERE FAITH IS NEEDED.

may climb up the heights of exalted nobility or may steer in the rut of dependent or highroad that seems the smoothest. WHERE FAITH IS NEEDED.

We need faith in the reality of truth and goodness and the presence and power of God, and we need faith in ourselves and in our work.—Rev. J. K. Mason, Universalist, Chicago.

UNITY IN CHURCHES.
Church unity is a delusion and a snare. The only kind of unity there can be is the unity of faith in and a knewledge of the Son of God.—Rev. P. S. Henson, Baptist, Brooklyn.

THE TRUE LIFE.
There are two kinds of life advocated by many people, the simple life and the strenuous life. The true life is midway between these two forms.—Rev. H. van Dyke, Presbyterian, Princeton, N. J.

LABOR AND CAPITAL.

The motive is always love—either pure and beautiful or tainted, perverted, ugly. The perfection of what we do depends upon the dignity, the intensity and the purity of the love that prompts us, and we seek perfection with the same craving that we seek self; hence in prompting our welfare we would follow the way that tends most to perfection, and our divine Saviour points out as that way the love of neighbor, if the love of God expands and develops the higher faculties within us and all but makes divine those who heed its impulses, so the love of neighbor, like unto the other, brings out what is neblest in man's nature.—Rev. Thomas E. McGuigan, Roman Catholic, Washington.

Princeton, N. J.

IABOR AND CAPITAL.

The combination of labor and capital is right. It is the orderly, the divine means of attaining larger usefulness than is possible to individuals. It is a tremendous power for evil when inspired by a selfish motive.—Rev. W.
L. Worcester, Unitarian, Philadelphia.

SURPRISES IN HEAVEN.

Heaven will be interesting for its surprises, We shall find a great many SURPRISES IN HEAVEN.

Heaven will be interesting for its wisely exerted, not as a stiff system of surprises. We shall find a great many people we do not know, and a great loving, bright with beauty and attraction who have been lionized here tive to the young. And next there coin street.

LUTHERAN.

First Lutheran—Corner Fifth and Harrison streets. Rev. H. A. Ott. pastor; residence 333 Typer street.

Swedish Lutheran—Corner Fourth and Tyler streets. David Nording, pastor; res-

life a strife, then we may look well to see if we are bearing true witness and flying loyal colors. God's friends must expect to fight his foes.

A prayer for those who would conguer. Lord God of battles, whose mighty arm is ever stretched forth to be the Presbyterians, Friends, Congrationalists, Norwegian Lutherans and our cowardee, Strengthen our souls and open our eyes. Show us when to fight and how. May we never shirk or sulk, but may we be found ever in the theix of all battles that are the Lord's, in the name of the courageous Religious work in the theix of all battles that are the Lord's, in the name of the courageous Religious work in the sunshine of the courageous Religious work in the sunshine of life—the joy of the people of Labrador coast. On the Alaska coast are found Eskimos, or sulk, but may we be found ever in the theix of all battles that are being waged for righteousness and Thee. Hear our prayer for bravery in all battles that are the Lord's, in the name of the courageous Religious work in committee of twenty-one laymen. The first organization meeting of this case to the discounting of the committee was held in Chicago in Declares H. Parkhurs, Presbyterian, Free by care do the back seats.—Rev. Dr. Charles H. Parkhurs, Presbyterian, Presbyterian, Presbyterian, Presbyterian, Presbyterian, New York.

Whenever God sends clouds across the ker lay are only passing clouds. Whenever God sends clouds across the say the law are the sky they are only passing clouds. The home should be a sanctuary, a school of righteousness, and on the sky they are only passing clouds. The home the forker to the the say they are only passing clouds. The home the forker to the keap to the say the sky they are only passing clouds. The home the forker of the keap to the say they are only passing clouds. The home the forker of the say the say the say the say the sum the say they are only passing clouds. The home the forker of the say the

Location and Time of Service of the Churches.

BAPTIST.
First Baptist-Corner Ninth and Jackson streets, Rev. Thomas S. Young, pastor.
North Topeka Baptist-Corner Harrison and Laurent streets, North Topeka. Rev. Walter E. Tanner, pastor; residence 216 West Laurent street.
First German Baptist-Madlson street, between Second and Third streets. Rev. Jacob Albert, pastor; residence 223 Monroe street.

orce in clubs it defeats itself and cases to serve its founder. A church its no right to consider a man's purse, he street he lives on or who his father rus. Every really Christian church is no open door church.—Rev. A. Eugene Bartlett, Universalist, Chicago.

SATISFACTION.

Satisfaction is as fatal to progress is despair. Whatever of attainment he past has won for us must be the coint of new departure and the pledge f better things to come, for growth is he law of life. No man is good today, intil he is better than he was yesteray. No wasting time with vain retrests. No satisfaction with the second Shiloh Baptist (African)—1201 Buchanan street. Rev. C. G. Fishback, pastor; residence 1201 Buchanan street.

Mount Olive Baptist (African)—Corner Kious and Madison streets, North Topeka. Rev. H. B. De Moss. Dastor.

Primitive Baptist (African)—Corner of King and Buchanan streets. No regular pastor.

Mount Hope Baptist ((African)—Topeka avenue. Rev. A. B. Stoner, pastor; residence Sixth avenue and Locust street.
Galile Baptist—Pennsylvania avenue and Green street. Rev. E. S. Paddock, pastor; residence, 143 Emmet street. Sunday school at 3 p. m.; prayer meeting Wednerday evening; Sunday evening sermen, s o'clock.

CATHOLIC.

Church of the Assumption-Eighth avenue, near corner of Jackson street. Very Rev. F. M. Hayden, dean, rector; Rev. Hippolyte Topet, O. S. R., assistant; residence 268 West Eighth street.

St. Joseph's German Catholic-Corner of Third and Van Buren streets. Rev. Francis Henry, pastor; residence 233 Harrison street. CHRISTIAN.

First Christian—Topoka avenue, between Swith avenue and Seventh street. Rev. Charles A. Finch, pastor; residence 103 West Eighth street.

North Topoka Christian church Corner Kious street and Central avenue, dev. F. H. Bentley, pastor; residence 122 North Topoka avenue.

Second Christian (African) Fourth H. Bentley, pastor; residence 14:2 North Topeka avenue.
Second Christian (African) Fourth street, between Polk and Taylor streets. Rev. B. C. Duke, pastor; residence 12:6 West Twelfth street.

Third Christian—Corner Third and Lake streets Rev. F. E. Mallory, pastor; residence 12:67 E. Sixth avenue.
Oakland Christian—Rev. Homer Poltz, pastor; residence 2:3 Winfield street.

Central Park Christian church—Corner Sixteenth and Central Park avenue. Rev. C. A. Polson, pastor; residence 14:2 Lincoln street.

LUTHERAN.

idence 516 West Fourth street.

Swedish Bethel-Folk street, between Fifth street and Sixth avenue. Rev. Peter Persson, pastor; residence 522 Clay street.

St. Johns' German Lutheran church. Missouri Synod-Corner Second and Van Buren streets. Rev. Theo. Bundenthal, pustor; residence 212 West Second street.

CONGREGATIONAL. CONGREGATIONAL.

First Congregational—Corner of Seventh and Harrison streets. Rev. F. L. Hayes, pastor; residence 429 Harrison street.

Central Congregational—Corner of Huntoon and Buchanan streets. Rev. Charles M. Sheidon, pastor; residence 1515 West Fifteenth street.

North Congregational—Corner of Jackson and Laurent streets, North Topeka. Rev. T. J. Pearson, pastor; residence 533 Morris avenue.

Seabrook Congregational—Southwest of city. Rev. P. B. Lee, pastor; residence Nineteenth and Highland avenue.

Mission and the Central Congregational Church—Corner King and Lincoln streets.

B. E. Crane, superintendent; residence 167 Lincoln street.

EPISCOPAL. Grace Cathedral—Corner of Polk street and Eighth avenue. Right Rev. Frank R. Millspaugh, D. D., bishop of the diocese; James P. de Bevers Kaye, dean; resi-dence corner Eighth avenue and Taylor

Street.

Church of the Good Shepherd, corner of Quincy and Laurent streets, North Topeka-Mr. C. W. Nau, 322 Topeka avenue, south side, in charge. Sunday school at 10 o'clock; morning service at 11 o'clock. Church of St. Simon, the Cyrentan (African)—Western, avenue and Seventh street. Rev. H. B. Brown priest in charge; residence 516 Taylor street.

Calvary Chapel—Corner Lake and Sixth streets. Parkdale, Sunday school at 3 o'clock. Evening prayer at 4 o'clock. Bazurday sewing school for girls at 10 a. m., conducted by Mrs. Thomas.

METHODIST.

conducted by Mrs. Thomas.

METHODIST.

First M. E.—Corner of Sixth avenue and Harrison street. Rev. Frank Lynch, pastor; residence 500 Topeka avenue.

Kansas Avenue M. E. Church—Between Gordon and Fairchild streets, North Topeka. Rev. J. W. Reed, pastor; residence iii3 North Jackson street.

Oakland M. E. Church—Corner Chester and Sardou avenues, Oakland. Rev. A. H. Boyd, pastor; residence 28 Chester avenue.

Walnut Grove M. E.—Corner Sixteenth and Harrison streets. Rev. Homer E. Wark, pastor.

Lowman Hill M. E. Church—Corner of Morris avenue and Eleventh street. Rev. C. E. Holcombe, pastor; residence 1126 Garfield street.

German M. E.—Corner Fifth and Tyler streets. Rev. H. Bruns, pastor; residence 514 West Fifth street.

Asbury M. E. (African)—337 Van Buren street. North Topeka. Rev. J. D. Smith, pastor; residence 115 Lane street.

No regular pastor.

Mount Olive M. E. (African)—Buchanan street, between Eleventh and Tweifth streets. Rev. J. S. Burton, pastor; tesidence 1132 Buchanan street.

Brown Chapel M. E. (African)—Buchanan street, between Eleventh and Tweifth streets. Rev. J. S. Burton, pastor; tesidence 1132 Buchanan street.

Brown Chapel M. E. (African)—Buchanan street, between Eleventh and Tweifth streets. Rev. J. S. Burton pastor; tesidence 1132 Buchanan street.

Brown Chapel M. E. (African)—Buchanan street, between Eleventh and Seventeenth street. Rev. H. H. Weyant, pastor; residence 1256 Washington street.

Euclid Avenue M. E. Church—Lane and Seventeenth street. Rev. H. H. Weyant, pastor, avenue and Seventh street. In C. pastor.
St. John's (African) M. E.—Corner Topeka avenue and Seventh street. J. F. C.
Taylor, pastor; residence 511 West Seventh Taylor, pastor, residence on west Seventa street.

Wesleyan Methodist—Jefferson street, between Third and Fourth streets. Rev. C. F. Carkuff, pastor; residence 806 East Third street.

Parkdale M. E.—Corner of Seventh and Lime streets. E. O. Raymond, pastor.

Second Wesleyan Methodist—Corner of Fifth and Leland streets. Rev. I. A. Williams, pastor; residence 806 East Sixth avenue. llams, pastor; residence 206 East Sixth avenue.

St. Mark's M. E. (African)—Railroad street, near Rock Island railway, North Topeka. Rev. J. W. Williams, pastor; residence 305 North Harrison street.

Lane Chapei M. E. (African)—Corner of Fourteenth and Van Buren streets. Rev. J. W. Jacobs, pastor; residence 1235 Van Buren street.

Free Methodist—126 Lake street, Rev. F. E. Bonham, pastor; residence, 1108 Lime street. Services: Sabbath school, 9.45 a. m.; preaching, 11 a. m.; praise service, 7 p. m.; preaching, 8 p. m. Tuesday, class meeting, 7:30 p. m.; Thursday, prayer meeting, 7:30 p. m.;

(Continued on Next Page.)